

14
Mr. SPEAKERS
LETTER
To the Kings most Ex-
cellent Majestie, *Febr. 16. 1641.*

Concerning the great
Affayres, and State of the Kingdome.

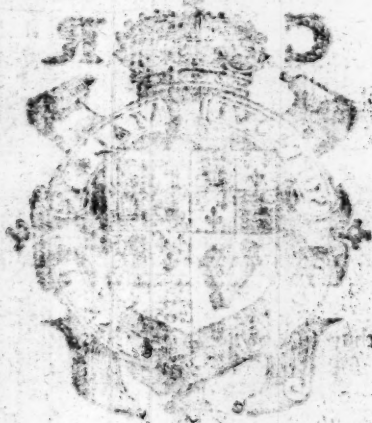


*God.
like Marie thev*
London, Printed for John Thomas, 1641.

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To the Kings most Ex-

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Concerning the great
Affayres and State of the Kingdom.



LONDON, Printed for Iohn I. BARNES, 1641.

The Speakers Letter of the House of
Commons to the Kings most Excellent

Majestie, February the 19. 1641.

S I R,



Besides my sorrowes (which pressed me very sore, and remaineth still upon me) the troubles and griefe that fell upon me for the lamentable breaches in Church and State, and for your Sacred Majesty & hopeful offspring filled up my sorrowes, and in my thoughts I was grieved that those feares and Desolations fell out in your dayes, I confesse, charity suspects not, and the best minds thinke the least hurt, and the freer a man is, from vice in himselfe, the more charitable he is of others, and this is that which hath proved (formerly) prejudiciall to your Majesty, but had your Majesty been the first, or the best, that had bin instead, misinformed, or ill rewarded, it would be an hard thing to command patience, but griefe is asswaged either by presidence, or examples. It is true of late dayes your Majesty being misinformed against some of your best subjects, your Majesty thought to have dealt with them, as *Ioseph* thought to have dealt with *Marie*, and so put them away farre from you, but with *Marie* they travelling as it were with child, and that that which they travailed withall might not appeare an illegitimate the onely wife God, sent as it were an Angell unto you, to let you see, that like *Marie* they being contracted unto you in love, they have not as yet defiled their Marriage Bed, but remaine like *Marie* faithfull to their Head and Sovereigne, and your Majesty having beene formerly seduced by fallie opinions from others against them, I hope you will now be reduced unto them (and by them) by true perswasions, and that you may be so the

only wife God that gave your Majesty your being, and so knew you better then your selfe, hath dealt with your Majesty, as he did with *Adam* in Paradise, and so hath provided you a meet helper, when with *Adam* you thought no need of it, now desired it, and your Majesty yeelding as *Adam* did, (in sparing a superfluous Rib for to make him a meet helper) will become a great gainer, for your Majesty shall not onely loose those who may very well be spared, but you will gaine to your selfe and your posterity a meete helper, that will endeavour by all meanes that may be Lawfull to ease you of many burthens that otherwise might have layne heaue upon you, and this helper is many members of that bo ly, whereof your Majesty is become the head, and considering their paines and labour in Love, you should doe them iniustice if you should suffer any for to accuse them, I hope there is none (or will be none) neere you (if neere you, yet dares not) so ingrosse your favours any more to their owne advantage whereby your good Subject may be bereaved of those Benefits that ought to be common to all, as for your Commons, they goe not about to steale your favours, but to purchase them them legally, and are become unto you as *Abrahams* Servant was to his Master, who would not either Eate, or Drinke, untill he had done his Masters busines, and I dare say if your Commons (as your late Monopolists, and others) had or did seeke themselves, or their owne advantages, (more then the good of King and Kingdome) they would have beene wearied after so much labour before now, but mee thinkes I heare your Commons say as *Adam* said, let us be but one, and that it may be so, they are willing, not onely for a time to be seperated from their Domesticke imployments, but so forsake all, and runne many hazards, to cleave only to your Majesty in a solemne Contract, wherefore to make up the contract, you must with *Isaacke* part with something that was formerly neere unto you, and who would not spare a part, to save the rest, being done it will prove to your Majesty as comfortable and welcome, as *Rebecca* was into *Isaacks* Tent.

This happy match being made, it would not onely refresh your people, but make glad your heart in time of seares & dangers, it is true, there is many that have brought your Majesty
into

into troubles, and feared dangers (and the more too blame they, for leaving your Majesty, having brought you into them) it is true, there are many with *Orpha*, seeing your troubles, have left you, but your Commons like *Ruth* are resolved to stick close unto you, and will endeavour to helpe you, if with *David* you will be advised by them (who blessed God for the seasonable Councell of a woman, when he was upon a desperate designe,) judge then of their loves & affections to your Majesty, by yours to them; and then tell me, whether they doe not love you, doubtlesse, yes; accounting their lives not deare unto them, so that they may but finish their worke with joy, and accomplish their good ends concerning you, and I doubt not, but that I speake it in the name of many & in truth by your late yeelding and free expression; you have stollen me from my selfe, yea, and am now wounded within me, and like *Moses*, who was wounded within himselfe, and could hardly endure to looke upon God, he descended in mercy. It is true, there is nothing engaged a soule to God, or a Subject to a King, as the appearance of love, this made *Moses* to say: *How dreadfull is thy place O God*, and this is that which hath stollen me from my selfe, so that I am no more mine owne, but yours; yea, by this returne of yours to your people, you will winne them to obedience with kindnesse, and by doing so, you will make good that which you were sent for, whose cares ought to be imployed for the good of your Subjects; knowing that their love is your greatest safery, and their prosperitie your greatest honour and felicity; & this is that which will make your bed easie, when you shall possess the iust Title to the Crowne with the love of your people, and the continuance of it with the willing applause of the Subject, is the highest way to a blessing, and the hopes of this is that which hath brought me to renew and confirme the Covenant that your Majesty made with me from your first entrance to the Crowne, and because you could not sweare by no greater, swore by the eternall God, that you would defend mee, and at the first of our contract we made but one, your power and all that you had was mine to defend me, & to do me good, but there have bin some of late, that have set your Majesty against mee.

I speake it in the name of many) and have perswaded you to beate me, and to force me to obedience, though of my selfe willing to obey, being of a nature sooner wonne, then compelled, and this is that which hath sore troubled me, yet this is not all, but when an Oath, (with an *et Cetera*) was put upon me, it wounded me, for by the Oath that I had taken already, I was bound fast enough, but the truth is when these things befall me, I was afraid that some evil minded men like to *Lazarus* wife, seeing mine Innocencie, and more faithfull to you my Husband, then themselves, had complained against me without cause, and this I could hardly beare, for by this meanes our great aduersaries, the Diuill and Pope, laboured to sowe contentions, and jealousies betwene us, and this is that which will be a meanes to undoe us both, when your Majesty (which is become my head, and husband) speaks kindly unto me, and is ruled by those that love us both my heart is inflamed, with a love unto you, but when your Ministers abuse your Majesties kindnesse, and become tyrants to their fellow Seruants, yea when they shall goe about to Iustifie themselves, and lay all their villany upon your Majestie, this I can hardly beare, for by this meanes I am deprived of my marriage bed, and of my warranted society and am troubled within my selfe, when I see your Majesty (which is become my head and husband) strange unto me, but I hope every former breach will unite love the stronger which are being now reconciled to your Commons. Feast Love Love and dye together, and be more firme in your neare vnion, then ever diuided in your heartie unkindnesse, so shall you meete in the end and neuer Part, but be like *Rachel* and *Leah*, which two. Built up the house of *Israel*, you are now in the way, and it is sayd, *Geness 24. 27. That whilst the Seruice of Abraham was in the way, God blessed him, the same God* blesse you, and for your comfort, and Inouragement, know, by so much shall you grow to perfection, by how much you draw neare to vntie. I confesse had the *Balanes* and *Balams* of our times beene so euill as they would have beene, the world had beene overrunne with euill, but such is the wisdom of God

God, that oftentimes he hides from evill men those times and seasons, that might prove prejudiciall to his people. so when *Saul* sought for *David*, it is true, the good God might have destroyed the *Baalams* and wicked *Sauls* of our times, but many times he will not, for God hath something more for them to doe, and it is not so much glory to God to take away wicked men, as to use their evill to his owne holy purposes, and gaine many times more glory by working good by evill Instruments, then by destroying of them presently in their wicked purposes, for it is a true Maxime, that it lucrith a good man that here resisteth the evill actions of the wicked, whilest they love their persons. I confesse, our *Baalams* and our *Sauls*, had gone very farr, but in some things God permits in indignation, not for that hee gives leave to the Act, but that he gives a man over to the sinne in the Act, and yet this sufferance imployes not favour but judgement, and God is contented the Devil should winne himselfe credit (sometimes) where he means to judge. I confesse our *Sauls* and our *Baalams* like *Cisera*, trusted in their strength, but like *Cisera* many of them runne away, yet in spite of them all, the Lord hath made a seasonable and hopefull provision for his people. It is too true by the meanes of our *Sauls*, your Majesty became to your people and Commons, as the Angell was unto *Gideon*, and so made them affrayd, but like the Angell that made *Gideon* affrayd, your Majesty hath returned to their comfort, and as God he useth, where he loves, he imployes, and like Christ himselfe you are now willing to enjoy them by a willing contract, and not by constraint, and by this meanes you appeare now unto your people like *Moses*, who had more glory by his Vale, then by his face, and I doe not doubt but when all things shall be made manifest, but that one faithful *DAVID* will be in more account with your Majesty, then either the *Sauls* or *Baalams* whatsoever. It is true, by the meanes of our *Sauls* the Crowne is become full of cares, and your Majesty living almost

most beene wearied by them, would faine now take some
rest, and that your Majesty may rest, I will with Jacob give
God no rest untill he have blessed you, wherefore being now
reconciled unto your Commons, you will become as sweet
and pleasant to the Church, and the three Kingdomes, as the
Tree that God shewed to Moses, which when he cast into the
waters, the waters were made sweet (which formerly were
bitter) I know that thankfulness and love, can doe more
with good men, then merit or necessity, and me thinkes I see
you like our Saviour who thirsted after the salvation of Man-
kind, and I beleeeve it was not so much out of drynesse as out
of love, goe you and doe so likewise, knowing that modest
beginnings, and hopefull proceedings makes happy endings,
and for your comfort know, that God whose Battels you
fight, will provide a due reward, and so I commend the say-
ing of Salomon unto you, *Eccles. 9. 10. Whatsoever thy hand
findeth to doe, doe it with thy might, for there is no worke nor
device, nor knowledge, nor wisdom in the grave whither thou
goest.*

FINIS.